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Editorial Notes.

The progress of the king towards recovery has brought joy to the hearts of all people. The disappointment consequent upon the King's illness has almost been forgotten. The sorrow of the nation has revealed the loyalty and affection of the King's subjects. May the convalescence speedily culminate in perfect restoration to health.

It is now hoped that the coronation make take place in the early autumn.

The movement of the Japanese towards Christianity is marvellous, when we consider that, within the memory of many of us, it was forbidden to any Christian to enter Japan upon the pain of death. And when we remember that this edict held good for 300 years, it is wonderful to find this nation rapidly adopting all those methods of social and political life common to Protestant Christian nations. Not only so, but multitudes of her children are devout followers of Jesus Christ and are laboring hard to secure the establishment of His holy religion in the Empire.

The following clipping from an exchange shows the trend among the working classes of Japan:

"Christianity in Japan is spreading among the artizan class. From a religious magazine we learn that about twenty-five miles northwest of Tokyo lies the old castle town of Kawagoe.

At a District Conference held there the Methodist Episcopal pastor reported that at two of the points on his extended circuit were factories run by Christian men. He gave an account of the spiritual life of the girls employed, many of whom have become Christians. Though some of them cannot read or write, they seem, nevertheless, to have gained a clear conception of Christian truth. In the silk reeling factory, where there are about one hundred girls, the Christians have daily meetings among themselves and take turns in leading. Considering that their working hours are often from 5 A.M. to 8 P.M., it would seem that they are doing very well."

We are glad to call attention to a movement among the Muslims of Ludhiana in hopes that their example may be followed elsewhere. When the plague broke out here last February, some enlightened men were earnest in urging the Muslims to be inoculated, but the cry of "Kufr" was raised by a few Maulvies and the men refused to be inoculated, the result being that the mortality was frightful among them. We understand that a conference was recently held in which it was explicitly shown that there is nothing in the Qur'an or Traditions to prevent the Muslims from being inoculated.

It is to be hoped that the other two points of fanatical practice were not overlooked: viz. the permission to leave their houses in case of infection and the custom of only sending to the graves

of those who die of plague those who are needed to bury the body.

The practice of last spring was such that it might fairly be said that no better plan for the destruction of the entire Muslim population could have been devised! They were told not to inoculate. They must not leave infected houses or neighbourhood, and in case of death at least 30 persons must accompany the body to the grave!

We are glad to see that common sense is now triumphant and found to be consistent with Islam.

A REVIEW OF URDU CHRISTIAN LITERATURE FOR MUSLIMS.

THE WRITINGS OF MAULVIE SAFDAR ALI, E. A. C.

Maulvie Safdar Ali, E. A. C., while Inspector of schools in the Jubulpur District addressed a series of letters to his Muhammadan relatives, explaining to them the reasons which induced him to abandon the faith of his fathers and friends and to accept of the Christian religion. These writings when completed were published in a volume entitled *The Nidz nāmāh*.

Later in life, Maulvie Safdar Ali published a smaller book written in verse in the interests of religious toleration, which he entitled *Khullat-nāma* (A friendly treatise).

This gifted writer was the victim of one of those sore disappointments and irreparable losses, somewhat characteristic of India. The literary labors of eleven of the most mature years of his life were entirely destroyed by white ants. The cause of literature for

MADE IN JAPAN

Muslims was no doubt a great loser. Perhaps the work of this writer that is best known in the churches is his collection of Hymns and Sacred Songs entitled the *Glizáí Ráh* (Spiritual Food). Many of these songs are from his own pen and are set to the native airs known among Muslims. All these books may be had at the Religious Book and Tract Societies' Depots.

The only work, that we would specially notice as coming under the subject of this review is *The Nidz Náma* published by the American Mission Press, Lucknow. 282 pp 8vo. Boards, price 4 as. The book is sold by the Punjab Religious Book Society, Lahore, and the North India Tract Society, Allahabad.

In the Preface to the book, the Author sets before his readers the fact that the Qurán explicitly attests the Old and New Testament scriptures, and yet in its own teaching contradicts the doctrines which it had attested. This contradiction is of such character that it can by no kind of argument be explained away. The only alternative for the Muslim is his doctrine of *Tahrif*, or Corruption of the text of the Bible.

CHAPTER I. In this Chapter the Maulvie gives his attention to the claim of the Muslim Doctors that the Bible has been corrupted. He bases his argument upon the Qurán, showing (1) That the Qurán declares the Jewish and Christian scriptures to be the word of God and so a guide to believers: (2) Muslims are obliged to confess their faith in all the books of the Former Scriptures (3); These books were extant in Muhammad's time: (4) The Qurán nowhere says these scriptures were corrupted: (5) Passages are quoted in proof from the Qurán and the Traditions.

CHAPTER II. *The integrity of the Bible is established by positive proofs.*

His line of argument is as follows:—

(1) The Qurán itself declare that the New Testament Scriptures had confirmed the Old, and these in turn are confirmed by the Qurán.

(2). This is also the testimony of the Tradition.

(3). No reasonable motive can be assigned to show why either Jew or Christian should corrupt the Sacred Books.

(4) No such corruption was possible, because collusion for such an end was impossible.

III. THE QUESTION OF ABROGATION.

(1). The assertion of modern Muslims, that the Old and New Testament Scriptures have been abrogated, has no recognition in the Qurán.

(2). Such an idea is inconsistent with the teaching of the Qurán and the teaching of ancient Muslim doctors.

(3). The Old Testament is confirmed by the New, while the claim of the Qurán is that it confirms the teaching of all former Scriptures,

(4). The fact that the Qurán really contradicts the teachings of former Scriptures, notwithstanding that it claims to confirm them, only proves that the Qurán is not from God.

The Gospel of Jesus attests the Law of Moses. The Word of God can never be abrogated or destroyed.

NOTE.

There is nothing in this book specially new or striking, but the book has the merit of having been written by a converted Maulvi, whose testimony as to the teaching of the Qurán is most important.

The general tone of the book is delightful. It is wanting in the acrid and stinging element of some writings on this same subject. The author addressed his dear friends and used the persuasive tone, born of love and a strong desire to bring them to a knowledge of the Saviour of men.

For this reason this book is specially suited for a presentation volume to be given to serious minded Muhammadans. The excellency of the language and literary style also commend the book for such a special use.

Current Thought & Incident.

"MADE SIN FOR US."

The expression, "made sin for us," has been the subject of much controversy and much difference of opinion as to its meaning has existed. It cannot mean that God made Christ a sinner. The sinlessness of Christ is set forth in connection with the statement; nor does it say that he was made sinful, but sin. God made Christ sin, but never a sinner. Nor is it satisfactory to limit this expression to Christ's association with sin and sinners, and to his treatment as a sinner by the world. It is true that God sent Christ into a world of sinners "to treat Christ as a sinner"—but that is not all the truth contained here. The result of his being made sin is man's being made the righteousness of God, and such a result could never have been accomplished by mere association, and by men looking upon and treating him as a sinner. What then does this expression mean? It can only mean that Christ was made a sin offering for us; that on the cross our sins were

placed upon him, and that he as our substitute paid the penalty for them. "He made him to be sin for us, who knew no sin," in that his own self bare our own sins in his own body on the tree, that we being dead to sins, should live unto righteousness: by whose stripes we are healed!

The doctrine of the atonement or the substitutionary character of the death of Christ that we might be reconciled to God, is abundantly proven. It seems incredible that men should desire to doubt or to deny its truthfulness. It includes all other theories and goes infinitely beyond them. It presents to thinking men the most rational possibility of forgiveness of sin and reconciliation to God. Is Christ's death to teach us the true character of sin as God sees it, our consequent guilt and need of forgiveness? The Atonement theory includes that. Is Christ's death to show by example what man should be willing to sacrifice in obedience to God? The Atonement theory includes that. But it goes much farther. After arousing man's consciousness of his guiltiness, his need of forgiveness and of an obedience that he can never render himself, it does not leave him in despair, but leads to the glorious hope of forgiveness and salvation, because Christ has paid the penalty of his sin by his death and has perfectly obeyed the law for him. Thus, and thus only could "we be made the righteousness of God in him." The Governmental theory and the theory of moral influence arouse a man's consciousness to his needs, but have no value to heal the wounds thus recognized. But this is not true of the doctrine of the Atonement. It convinces us of our guilt and of our need of forgiveness, and then presents to us a way to forgiveness, that fills us with peace and joy.

The Atonement is really not a theory, but a fact. More than that, it is a demonstrated fact—demonstrated by the cumulative testimony of Scripture and the actual experiences of millions who have found peace and salvation in the blood of Christ, offered on Calvary's cross. 1. Prophecy proves the Atonement to be a fact. One prophecy only needs be selected to prove this statement—the fifty-third chapter of Isaiah. Language could not more definitely declare the fact and character of Christ's death than this. 2. The Old Testament sacrifices prove the Atonement. They symbolized forgiveness by substitution, and Christ is the reality of their symbolism. 3. The New Testament teaches the Atonement. Christ speaks of his blood as "shed for many for the remission of sin." Paul declares that Christ "died for us," that he "gave himself for our

sins." John speaks of Christ as "the propitiation (expiatory sacrifice) for our sins, and not for ours only, but also for the sins of the world." Peter speaks of Christ as he "who his own self bare our sins in his own body on the tree." Could more or better testimony be asked? If we believe the New Testament, we must believe in the Atonement; and if we do not believe in the New Testament, it matters little as to what we believe about Christ and his death.

We may firmly believe that Christ has made a sin offering for us, with the result that we may become through him the righteousness of God, and having become so, "we should not henceforth live unto ourselves, but unto him, who died for us and rose again."

THE LITTLE THINGS.

God himself is ever doing little things. He notes the fall of a sparrow. He counts the hairs of our heads. He weaves the texture of the leaf, and with his own fingers paints the brilliant colors of the flowers. He calls his people all by their names. He looks after the sparrows in the cold winter. Then look at Christ's human life on earth, how full it was of little ministries, lowly deeds, obscure services, which many a Christian man thinks too small for him to do. Then God's angels are ever busy serving among men and doing little things. Simple faithfulness makes a life radiant and glorious. It does not ask whether the thing to be done is great or small. It shuns small sins just as scrupulously as large ones. It performs small duties just as carefully as great ones. Sin is sin, however little it seems, and duty is duty. To be faithful at all is to be faithful in the least as well as in the greatest. A true conscientiousness makes no difference. It weighs everything in the one scale. No sin is small if it be against the pure, holy, infinite, eternal love of God. No duty is small if it be God's will.

Only Half a Point.

A gentleman crossing the English Channel stood near to the helmsman. It was a calm and pleasant evening, and no one dreamed of a possible danger to their good ship; but a sudden flapping of a sail, as if the wind had shifted, caught the ear of the officer on watch, and he sprang at once to the wheel, examining closely the compass.

"You are half a point off the course," he said, sharply, to the man at the helm. The deviation was cor-

rected, and the officer returned to his post.

"You must steer very accurately," said the looker-on "when only half a point is so much thought of."

"Ah! half a point in many places might bring us directly on the rocks," he said.

So it is in life. Half a point from strict truthfulness strands us upon rocks of falsehood. Half a point from perfect honesty, and we are steering for the rocks of crime. And so of all kindred vices. The beginnings are always small. No one climbs to the summit at one bound, but goes the one little step at a time. Children think lightly of what they call small sins. These rocks do not look so fearful to them.—Southern Churchman.

ODD WAYS OF GETTING WATER.

When the explorer Condreau was wandering among the Tumuc Humac Mountains, in the western part of Guiana, he found that it was not necessary for his men to hunt for a spring, or go down into some deep valley to find a creek whenever they wanted a drink of water, for in all that region there is a vine known as the water vine, as it yields, whenever tapped, an abundant supply of excellent fluid, which is as refreshing as the purest water. This vine grows to a height of sixty to ninety feet. It is usually as thick as the upper part of a man's arm. It winds itself loosely around trees, clambers up to their tops, and then falls straight down to the ground, where it takes root again. The natives cut it off at the ground, and then at a height of about six or seven feet they cut it again, which leaves in their hands a stout piece of wood, which they carry with them, and when they are thirsty, they have only to rest the lower end of the piece upon some support, and apply the upper end to their mouth.

The section of the vine, while showing a smooth, apparently compact surface, is pierced with many little veins through which the sap flows freely. Six feet of the vine gives about a pint of water, which is slightly sweet to the taste. Condreau says that it quenches thirst as effectively as water from a mountain brook.

The bushmen in the Kalahari Desert often live scores of miles from places where water comes to the surface. During a certain part of the year sharp storms pass over the Kalahari, covering the apparently arid region with the brightest verdure, and filling for a few short days, the water courses with roaring torrents. The bushmen know how to find water by digging in

the bottoms of these dried-up river beds. They dig a hole three or four feet deep, and then tie a sponge to the end of a hollow reed. The sponge absorbs the moisture at the bottom of the hole, and the natives draw it into their mouths through the reed, and then empty it into calabashes for further use. They do not lead their cattle to the drinking places oftener than once in two or three days.—The Queries Magazine.

SCIENCE AND INDUSTRY.

An electric arc lamp capable of taking a current of only three amperes will shortly be placed on the market. It measures 17 inches in length and weighs 10 pounds. The carbon is only five-sixteenths of an inch in diameter. Hitherto the arc lamp has been utilized only in connection with great candle power, but the constant desire for a small lamp of this description for certain purposes in place of the incandescent glow lamp, which possesses many inherent defects, has resulted in the designing of this miniature arc lamp.

Subterranean lakes have recently been discovered in the Encla district Australia. They lie about thirty feet below the surface and contain an abundant provision of potable water. This discovery is of great practical importance to this especially arid district. It is of scientific value also, as it affords an explanation of the disappearance of certain rivers.

M. Ungerer expresses the opinion that flowers and the perfume distilled from them have a salutary influence on the constitution, and, indeed, may be regarded as a therapeutic agency of high value. He says that residence in a perfumed atmosphere forms a protection from pulmonary affections and arrests the development of phthisis; thus, in the town of La Grasse, where the making of perfumes is so largely carried on, phthisis is rare, owing to the odorous vapors exhaled from the numerous distilleries.

People speak about their eyes being tired, says the Herald of Health, meaning that the retina or seeing portion of the eyes is fatigued, but such is not the case, as the retina hardly ever gets tired. The fatigue is in the inner and outer muscles attached to the eyeball and the muscle of accommodation which surrounds the lens of the eye. When a near object is to be looked at, this muscle relaxes and allows the lens to thicken, increasing its refractive power. The inner and outer muscles

are used in covering the eye on the object to be looked at, the inner one being especially used when a near object is looked at. It is in the three muscles mentioned that the fatigue is felt, and relief is secured temporarily by closing the eyes or gazing at far distant objects. The usual indication of strain is a redness of the rim of the eyelid, betokening a congested state of the inner surface, accompanied with some pain. Sometimes this weariness indicates the need of glasses rightly adapted to the person, and in other cases the true remedy is to massage the eye and its surroundings as far as may be with the hand wet with cold water.

Telegrams.

London, June 27.
It is fully intended, if His Majesty's condition continues satisfactory, to have the coronation in the early autumn.

London, June 27.
Congress has passed a Bill adopting the Panama route from the canal.

Madras, June 27.
Rev. Dr. Lydenberg, chaplain of the Boer forces in South Africa, Commandant Miller and other Boers from Wellington on Wednesday went for a tour in a Malabar. They were cordially and hospitably received. At a meeting held at Calicut, Dr. Lydenberg delivered a very interesting address on the war, which he said was a retribution on the Boers for their greed for wealth. He was sure his countrymen would be happy and prosperous under the new Government, and as loyal to the King as they had been to Mr. Kruger.

London, June 28—7-20 a. m.
An 11 o'clock bulletin says that the condition of the King is on all respects satisfactory. He passed a comfortable day. There is a substantial improvement.

London, June 28—11-35 a. m.
A bulletin issued says that the King passed a good night. The improvement is maintained, and His Majesty is out of immediate danger. The wound still needs constant attention, and such concern as attaches to the case is connected therewith. Recovery will be necessarily protracted.

Yesterday he sent the Kaiser a telegram saying he was deeply touched by the kind thought of appointing him Admiral of the German fleet. The Emperor signalled the message to the fleet at Kiel.

Calcutta, June 30.
A cablegram to the *Englishman* says:—A Bloemfontein telegram states that prospects in the Orange River Colony are most favourable. Settlers are taking up land weekly, and the Government hope to create a great agricultural industry in the Colony.

London, June 28.
A treaty has been signed at Berlin prolonging the Triplice unchanged.

London, June 28.
The American Government has decided to issue a proclamation amnestying all political Filipino prisoners, including Aguinaldo.

Bombay June 30.
Telegrams to the Australian papers, dated London, June 17 state that the King, in replying to the congratulations of the London County Council, said that looked for the introduction of the system of Government in Africa which would bring, with Gods'

blessing, peace and prosperity. He was confident of the future of Africa under that Government.

London, June 28.
The Khedive is at Constantinople.

London, June 29.
The Khedive had audience of the Sultan yesterday.

Bombay, June 29.
Serious anxiety is being caused in Gujrat by the continued absence of rain. In Surat the fall is only 1½ inches as compared with the average of 12. In Kaira the rainfall is equally in defect; and farther north, in Ahmadabad, Palampur and Kathiawar the receipt of moisture has been insignificant. Agricultural operations are seriously hampered thereby. Sowings cannot be undertaken, and where the young crop is in the ground it is beginning to wither.

Although the outlook is not promising it is too early yet to be anxious. If Gujrat gets its rain by the middle of July it will be in good time. In 1900 the rains were not fully established until the end of July, and this exercised no markedly prejudicial effect; but cultivators who have suffered from three consecutive bad years are not likely to weigh the probabilities, and the outlook is viewed with the keenest apprehension.

London, June 30.
No bulletin was issued yesterday evening. Henceforth two will be issued daily—at 10 and 7 o'clock.

Viscount Cranborne announces that the King is rapidly getting better. The moment, therefore, seems most appropriate for public rejoicing, and as the chairman of the Bonfire Committee suggests, bonfires throughout the country will be lighted to nights.

The Colonial troops have been requested to remain for the present. It is believed that this indicates that the coronation will be considerably earlier than anticipated.

Prince Chen has departed.

London, June 30.
Later reports of the accident on the East Indian Railway state that 15 passengers were killed and 13 injured. The only vehicles of the train which remained on the line were the engine, horse box and the rear brakevan.

Calcutta July 1.
The General Traffic Manager has gone to the scene of the accident. He is accompanied by Lieutenant-Colonel Ranking, Consulting Physician to the Company, and Mr. R. Hight, Deputy Engineer.

The train left Rampur Haut in apparently fair weather, and encountered a severe cyclonic storm after having proceeded a distance of about two miles. The cyclone struck the train without any warning and fourteen vehicles were blown off the rails in the space of about five seconds.

A European lady passenger who was travelling in a 2nd class carriage was seriously injured.

Calcutta, July 1.
Intelligence from Barrackpore, dated June 30, states:—When the Darjiling mail arrived at Barrackpore this evening it was discovered that a lady passenger had died enroute from Calcutta. Two ladies in the same compartment state that the deceased appeared quite well when the train left Sealdah, but died ten minutes later, apparently from heart disease.

The body is in the waiting room awaiting identification.

London, July 1.
Bonfires were started throughout the Kingdom by a huge rocket from the great wheel at Earl's Court.

The 10 o'clock bulletin states that the King passed an excellent night and had natural sleep. His Majesty has gained strength and has made substantial improvement in all respects.

London, July 1.
China refuses to pay the July instalment of the indemnity except at the rate of exchange prevailing on the 1st April 1901. America supports China in this condition. England proposes to permit China to pay in silver until 1910; but the other Powers oppose.

London, July 1.
Cronje has signed the oath of allegiance at St. Helena.

London, July 1.
The American Senate has ratified the treaty with Great Britain permitting Zanzibar to collect a duty of ten percent. on imported articles.

London, July 1.
Four cases of plague have occurred at Constantinople.

London, July 1.
The Khedive dined with the Sultan, and afterwards had a private audience.

Calcutta, July 1.
The name of the lady whose dead body was taken out of the railway carriage at Barrackpore is Miss Brunton.

NEWS AND NOTES.

The S. S. *Oriental*, with the English mails of the 20th ultimo, is due at Bombay at 2 p. m. on Friday.

In pursuance of the desire that all pensioned native officers and soldiers who took part in the siege at Delhi and the defence and relief of Lucknow during the Mutiny should be present at the Delhi coronation Durbar, the Government of India have called for a list of all such surviving veterans residing in India.

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